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Cheyne-Black's *Encyclopædia Biblica*. The methods and limits of discussion are the same, with the added advantage for this booklet that details, such as examples and references, are given in confirmation of the positions taken. The last twenty pages contai an admirable statement of the regard in which the several contested books of the Old Testament were held by leading writers in the times of Christ and among the early church fathers. This compact little volume is a valuable, scholarly, yet popular presentation of the best material on the Old Testament canon. —*Amos: An Essay in Exegesis*. By H. G. Mitchell, Professor in Boston University. Revised edition. (Boston: Houghton, Mifflin & Co., 1900; pp. 215; $1.50.) The first edition of this work appeared in 1893 as a private publication. Its deserved popularity exhausted that edition, and the author now issues it in this revised form. Its practically unchanged character precludes the necessity of any detailed examination. One notable modification is evident in its pages (*cf.* pp. 54 ff.). The author since 1893 has been "forced by the evidence" to assign Joel and Obadiah to a post-exilic period. This change of view has modified his former statements regarding these books. Two pages of addenda, containing additional notes, complete this edition of a good popular commentary on Amos.—IRA M. PRICE.

A Concordance to the Septuagint and the Other Greek Versions of the Old Testament. By the late Edwin Hatch, M.A., D.D., and Henry A. Redpath, M.A. *Supplement*. By Henry A. Redpath. Fasciculus I, containing a Concordance to the Proper Names occurring in the Septuagint. (Oxford: Clarendon Press, 1900; pp. 162; 16s.) This first instalment of the supplementary volume to that monumental work, Hatch and Redpath's *Concordance to the Septuagint*, while, of course, inferior in interest and value to the main work, is yet a most valuable addition to it. One interesting characteristic of the LXX is reflected in what appears, even in glancing through these pages, the very frequent occurrence of the phrases "aliter in Heb." and "abest in Heb.," being in itself a revelation of the character of the LXX translation. The announcement of the contents of the concluding portion of this supplement, including an index to the Hebrew of the whole work, indicates that it will very greatly add to the value of the work as a whole.—ERNEST D. BURTON.

Der Prophet Esra. Uebersetzt von Hermann Gunkel. (Tübingen: J. C. B. Mohr, 1900; pp. xxxii + 100; M. 2.) In a lengthy

introduction the author describes the fate of the apocalyptic literature of the Jews after the destruction of Jerusalem, maintaining that it would undoubtedly have wholly perished, if it had not already gained some footing in the early Christian churches. From the eastern churches this literature was subsequently banished by the speculative spirit of Greek philosophy, but in the Latin, Syriac, Armenian, and Coptic churches it lived longer. This, the author thinks, is the reason why the "Prophet Esra," more familiarly known as "IV Esra," has come down to us in a Latin, Syriac, Arabian, and Armenian translation, while both the Greek version and the Hebrew original have perished. In the introduction to his translation Gunkel also gives us the key by means of which the apocalyptic signs and visions in the book may be interpreted. As is the case with other apocalypses, this key is found in contemporaneous Jewish history. On the merits of the translation the reviewer does not presume to express an opinion, further than to say that the German of it is clear enough, if only the symbolic language were at all times intelligible; but such cloudiness seems to be a necessary part of a Jewish apocalypse. The subject-matter of the book naturally falls into seven chapters of unequal length, and the translator has placed his readers under obligation by setting off the main thoughts of the book under appropriate headings, thus making the reading easier than it otherwise would be. He has also added thirty pages of critical and explanatory notes, a great many of which are of considerablevalue.—ALBERT J. RAMAKER.

Commentary on St. Paul's Epistle to the Ephesians. By Rev. Herbert G. Miller, M.A. (London: Skeffington & Son, 1899; pp. 352; 12s.) We are compelled to say that, of all the commentaries on this wonderful epistle with which we are acquainted, this is about the worst. It is unfortunate that it professes to be, not only critical, but minutely critical; whereas it is marked by inaccurate scholarship, and by an artificial, petty, and fanciful exegesis which entitles it to a rank among curiosities. The style is diffuse and sometimes clumsy, and there is a good deal of the homiletical element intermixed with the exegetical. It would be easy to substantiate these statements with numerous illustrations, but we forbear. There is no topical index, no table of Scripture passages, and no catalogue of sources and authors.—MARVIN R. VINCENT.

Kirchliche Fälschungen. IV: "Jesus, Sohn Davids, König der Juden, Hoherpriester und Gott; Gesalbter (Maschiasch, Christos); später